

The Baptist Herald

A DENOMINATIONAL PAPER VOICING THE INTERESTS OF THE
GERMAN BAPTIST YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION

Volume Six

CLEVELAND, O., JANUARY 15, 1928

Number Two



Choir of Plum Creek Church, S. D.
Rev. Bruno Luebeck, pastor (seated in front row)

What's Happening

Rev. A. Foll of Muscatine, Iowa, has accepted the call of the Shell Creek church, near Columbus, Nebr., as successor to Rev. H. Koch.

Rev. J. H. Ansberg, pastor of the Nottingham Baptist Church, Cleveland, O., has resigned to become the new pastor of the Immanuel Church, Kankakee, Ill., and successor to Rev. C. F. Zummach. Bro. Ansberg begins his new pastorate Feb. 1.

Rev. E. P. Wahl, one of our secretaries in Immigration Work for Canada, with headquarters in Winnipeg, Man., has accepted the call of the Freudental, Trochu and Knee Hill churches in Alberta. Bro. Wahl will continue in the immigration work for the present and begin his new pastorate early in April.

On January 1 Rev. L. P. Cassel, a member of the German Baptist Church of Oak Park, supplied the pulpit of the Oak St. Baptist Church in Burlington, Iowa. They report a very happy time together. Bro. Cassel and his family recently returned from Colorado, where he served the First Baptist Church of Rocky Ford.

Rev. Albert Alf, pastor of the Germantown, N. D., church, conducted evangelistic meetings with the church at Hebron, N. D., and 16 persons professed conversion. He also assisted Rev. J. Herman of Washburn in special meetings and six persons came out for Christ. Bro. Alf began with protracted meetings in Germantown on Jan. 1.

Mr. and Mrs. Elmer Staub of Detroit, Mich., were bereaved through the death of their only daughter Edith Emma, aged 12, who passed away on Christmas eve, after six months of severe suffering. When 10 years of age Edith was baptized and united with the church. She was president of the Junior Society. The sympathy of a wide circle of friends is extended to the family.

The old year closed auspiciously for our church in Jamaica Plain, Boston, Mass. The Christmas program brought out a record attendance. The pastor, Rev. R. T. Wegner, was also remembered with a purse of gold. The Spirit of the Master was present at the blessed watch-night service. On the evening of New Years Day five Highschool seniors followed their Lord in their obedience of baptism, after which these promising maidens received the right hand of fellowship at the communion table of our Lord and Master.

Miss Elsie Mueller, missionary of the Oak Park German Baptist Church, died early on Christmas Sunday at Ottawa, Ill., where she had been in a sanitarium since last summer, when ill-health compelled her to lay down her work. Many earnest prayers ascended for her

recovery but the Author and Disposer of life decreed otherwise. Funeral services were held in the Oak Park church at noon on the Christmas holiday, Dec. 26. The large number of members and friends present testified eloquently to the place of love and esteem Miss Mueller held in many hearts. The services were in charge of Rev. Theo. W. Dons, pastor. Besides the pastor, Rev. Wm. Kuhn, D. D., and Prof. J. Heinrichs made brief addresses. Others who took part were Revs. H. C. Baum, A. P. Mihm and C. A. Daniel. After the service the body was forwarded to Portland, Oreg., for interment. We extend to the bereaved parents and brothers and sisters our sincere sympathy. Miss Mueller's first position was with the Second Church, New York City. About two years ago, she took up her work in Oak Park. Only a brief season of activity was accorded her but like Mary of Bethany it could be said of her: "She hath done what she could." Blessed are the dead who die in the Lord.

Resignation of Secretary Bretschneider

Dec. 29, 1927.

Mr. A. V. Zuber, Chairman, Council of G. B. Y. P. & S. S. W. U. Dear Brother Zuber and Fellow Members of the Council:

It is with deep regret that I present to you and to the officers of this organization my resignation as General Secretary.

Many of you, no doubt, have heard rumors to the effect that I have been called to become the successor of Professor G. A. Schneider at the seminary in Rochester.

Those rumors have now become fact. Today I accepted the call to begin my new duties on January 4, 1928.

I regret more than I can say that it became necessary for me to sever my connection just at this time. I personally would have preferred to have begun the new work next September. But the majority of the faculty and of the committee felt that I should begin now and so I had to acquiesce.

May I say that it has been a great pleasure to have been connected with this organization and to have been one of its privileged general secretaries. I have loved the work that fell to me during these past two years and would never have relinquished it even though it is connected with much sacrifice. However, I feel that I can do perhaps even more for our work here in Rochester where I shall have an opportunity to prepare the outgoing younger ministers for just the kind of work we have been trying to do in the churches. The special work of religious education, the courses on psychology, pedagogy, etc., etc., will probably fall to me from next year on. That

will give me a chance to train our leaders of the future for the kind of leadership we have been striving for during the past few years.

I am hoping, too, to be able to assist in the summer assemblies. I shall not be able to do so the coming summer, however, which I deeply regret.

I shall strive in every way to assist in making this organization what it ought to be. You may count on me for counsel and for service and for co-operation in every good work.

May I also thank all of you for your splendid co-operation and for the fine spirit of brotherhood that has prevailed. I wish especially to express my high appreciation of our officers and of their generous efforts in promoting this work. And, last but not least, may I assure you of the high esteem in which I hold my colleague, Brother A. P. Mihm; and may I further assure you of the splendid co-operation I have received from him and of the cordial spirit that has prevailed between us.

May I be assured of your prayers in my new work and of your good will in this new and great venture for me?

I am praying that God may lead you to discover the right successor to take up this work and to prosecute it with all diligence. I presume a successor will not be chosen until the General Conference but it would have been a great advantage if one could have been appointed for the interim. May God bless our organization and its work and all its officers!

Sincerely yours,
ALBERT BRETSCHNEIDER.

The Baptist Herald

Published semi-monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3734 Payne Avenue Cleveland, Ohio

Rev. A. P. Mihm, Editor

Contributing Editors:

Albert Bretschneider A. A. Schade
O. E. Krueger H. R. Schroeder

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.25 a year.

(24 cents additional to foreign countries)
Advertising rates, 60 cents per inch single column, 2½ inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7346 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

The Baptist Herald

A Threefold Purpose

"For Ezra had set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Ezra 7:10.

THIS is a fine text for Sunday school teachers. Here is a man who prepared his heart.

The Old Testament use of the word "heart" is worth considering. It is used as a figure of speech over and over again and our own figurative use of it derived from the Old Testament. We recognize the brain as the physical seat of conscious life, yet the brain is not once mentioned in the Bible. But take up a concordance and you will find several pages of Bible references to the heart.

The ancients did not know as much about physiology as we know, but they did know that as long as the heart beats, there was life, and when it ceased to beat, life ceased to be. So they made it the organ of the force and character of life. "Out of the heart," says the wise old maker of proverbs, "are the issues of life," and this means not only physical but conscious and moral life.

When we use the heart as a figure of speech, we generally mean the emotions. We say a man has a good heart, meaning he is tender and sympathetic and affectionate or else that he means well.

In the Old Testament the heart is the figure of speech for a good deal more than the emotional life. It means almost the whole inner life of a man.

All great enterprises, then, must begin in the preparation of the heart, for all great enterprises begin in leadership and personal power. All human things begin in the lives of men and women; and in life, things begin in the heart, in the discipline of desire, in the direction of meditation, in the strengthening of the will, and in a general deepening of holy and effective purpose.

Ezra had prepared his heart for a threefold purpose; to seek, to do, and to teach.

First, to SEEK the Law of the Lord

That is fundamental in all religious teaching. "The teacher whose grasp of the subject matter of instruction is clear always teaches with confidence, and inspires also the confidence of his hearers."

What work Ezra did in his effort to know the law is reflected in the traditions that surround his name.

He is thought of as a close student of Israel's history, some scholars holding that he wrote Chronicles. He had a large part in collecting the sacred Scriptures of the Hebrews that we have as our Old Testament.

He left nothing undone in his efforts to know what God had said to his people.

There are a good many kinds of seeking, but the things we seek with our whole heart, with the full force and longing and intensity of our nature, are the things we usually accomplish.

Secondly, Ezra Also Prepared His Heart to OBEY the Law of the Lord. He Purposed to DO It

Doing is always the test and revelation of life. We ought not to want anything which we are not prepared to do; and if there is too great a break between our inner lives and our actions, we are sure to suffer for it. We have no right simply to play with great ideas and emotions; they have a practical meaning for conduct.

Ezra put his heart into his work as well as his head, and became obedient to what he learned and purposed to teach. We do not really know religious principle until we carry it out in our lives. Horace Mann would not graduate a student from Antioch College, however fine his intellect, unless a fine character went with it; for he held that "an educated rascal was a double menace to society."

Jesus put a large emphasis upon obedience when he said, "He that hath my commandments and keepeth them, he it is that loveth me." No one can be a real teacher, however much he may know, whose life does not accord with his teaching. James knew this when he said, "My brothers, do not swell the ranks of the teachers; remember, we teachers will be judged with special strictness" (James 3:1. Moffat's translation).

In the third place,

Ezra Prepared His Heart to TEACH

Here is something for us, who are teaching today. Ezra purposed to teach in Israel statutes and ordinances.

After knowledge and practice comes instruction. Perhaps Ezra possessed a desire to impart before his knowledge of the law was very extensive, but he was wise enough to lay a good foundation in knowledge and obedience for the thing he wanted to do. Then to teach became a great passion with him, as it will do in every one to whom the sacred task is committed. If teaching is a drudgery, attended by nervousness and fear, let the teacher seek to know the subject and to do, to put his knowledge into his own life and the duty of teaching will become a desire.

Teaching is indeed a great business. It is far more than just gaining facts or sharing information, it is the enkindling and transforming of life. All great teaching comes out of the prepared heart; the prepared head is not enough. Teaching must be rich in love, both for the truth which is taught and those who are taught the truth. There is in all

great teaching a kind of communicable force which makes a classroom the power house of the world. We have never finished our preparation for the day's lesson until we have prepared our hearts to teach.

The Christian's Magna Charta

ARTHUR A. SCHADE

III.

GOD SAVES

THE previous articles dealt with the glorious facts that God loves and God gives. He is the infinite, inexhaustible, unquenchable and perpetual fountain of love. He seeks to reclaim an alienated world by means of loving and wooing. God gives, because he has the very riches of which man is in need. He gives because he has. Man receives because he needs what God has. The transactions of giving and receiving are going on to the enriching of human lives with all the richness and fullness of God.

The ultimate goal of God's loving and giving is man's salvation. He loves and gives that he might save. Consequently man needs saving in the eyes of God. To his view man is lost. "He gave his only begotten Son that whosoever believeth should not perish, but have everlasting life." Man is in imminent danger of perishing and can be saved only through this special work of God. What is this peril which threatens man with the awful doom which is expressed in such Scriptural texts as "perishing", "lost", "death"?

Man Is in Grave Danger of Missing the Mark

He is in danger of failure to understand and realize the purpose and possibilities of his presence in the world. Divine purpose underlies every phase of the Universe. Man is here not as a mere accident. God has sent him here for a purpose, for one supreme central purpose. Many experiences of life may minister to this one purpose. And man is in danger of losing himself in the incidental things of life until his main purpose is crowded out. He is like the boy who is sent to town to get the mail, and who begins to look into the show windows, to sample the latest delicacies at the refreshment stands, and to attend the shows, finally to return home without having attended to the very business for which he was sent. This life is a stage in man's long course through the infinite universe of time and space. In this stage he is to develop through experience a consciousness of God and an appreciation of life. Life is fellowship, and eternal life is fellowship with God. This life is the stage in which this fellowship must be acquired. Where is lacks, death prevails. Heaven can be a reality only to those who here have experienced that which is the supreme element of heaven. All the experiences of life are to teach us the reality, the guiding presence and the infinite blessedness of God.

The first great danger of being lost is

The Danger of Losing God

in the midst of all the affairs of life. It is the danger of seeing only the elements of life without sensing the presence and purpose of the life giver. The least bit of observation will readily convince us that this danger is not imaginary. It has been the wail of prophet and preacher from time immemorial that people live as though there were no God in the heavens, that they live merely to graze along the way, to gratify their momentary desires instead of going through life as the athlete who has set his eye on the prize and who strips himself of every useless weight and care that he might attain the prize.

The only hope of salvation from this danger lay in the coming of God to meet man on his own ground, making himself known and understood so that he could impress himself upon the mind and hold him fast. That is the great message of Jesus to Nicodemus. God sent his Son into the world to make himself known to men that they might believe on him and take him into the inner chambers of their lives.

Losing the Higher Self

The second peril from which man needs to be saved is the other side of the danger which has been mentioned. The life that is not dominated by God and his purpose is in danger of becoming dominated by other things which often prove its undoing. Man has a sort of dual nature. He has a physical life which is not so much different from the physical life of other creatures. He also has an inner life, however, which is not easily definable. It is peculiar to man. It represents his capacity for God. Normally it should be sovereign over his physical life. His body is to be ruled by his mind. It often becomes the abject slave of the physical desires. Man is in danger of sacrificing the demands of the higher self to those of the lower. He will sacrifice honesty to wealth. He will sacrifice truth to immunity from physical suffering. He will sacrifice his fellow's reputation to win social preferment. Men are in danger of stooping to anything to beat their opponent in a political contest, or to beat their competitors in business or to keep up with "The Jones's" in the display of luxuries. All sin is the surrender of the principles of truth, justice, equity and charity to those of greed, falsehood, lust and revenge.

God sent his Son into the world to teach men

A Better Way of Life

He was the great victor who never yielded to the lower, but paid the price of principle. He taught men that such a life called for self-denial without which no one could be his disciple. Man can be saved from this peril of yielding the higher to the lower only through the closest fellowship with him who blazed the way for the victorious life, and who will take us by the hand and hold us fast that we may not fall by the wayside.

The peril of losing God and of becoming dominated by the vicious forces of destruction leads to another peril from which also God alone can save

us. For in the above points all have fallen short. The sweep of judgment is so broad that none can escape. We must all say with the publican: "Lord, be merciful to me, a sinner." If God should lead us into judgment, who could stand? For we all have violated the laws of God and are therefore subject to the retribution which the law prescribes. But

God Has Prepared a Way of Escape

He does not desire the death of the sinner, but that he repent and live. He is the author of his law, and therefore he can forgive transgressions.

He sent Jesus into the world to teach men that God is merciful, and that we may be saved from judgment. He illustrated this divine mercy in the parable of the Prodigal Son in which the father received his wayward son who had repented, returned and made full confession. He illustrated this mercy in saving the woman taken in sin from the harsh law according to which she was to be stoned. He illustrated the law by calling on us to forgive one another not seven times, but as often as our offending brother may repent and come and ask forgiveness. Even in the Lord's prayer he teaches us to ask this forgiveness from God on the simple basis that we exercise the same charity toward our debtors.

The simple condition on which man may receive this divine pardon is belief in him. But why does he demand belief in him? Is that an arbitrary demand? No, but faith in Christ is a vitalizing force in the soul without which man may never surmount the difficulties of living the Christian life. It does not remove the dangers and difficulties, but it puts a victorious spirit into the soul. It does not hush the night, but it increases the light. It does not remove the load, but it increases the power to carry on.

Jesus fought this good fight, subduing the lower demands by obedience to the higher principles. The battle began in the wilderness after his baptism. He might have made peace with his enemies any time even up to the trial before Pilate. But truth, right, sincerity were worth more to him than life itself, so he died the ignominious death of the cross in his loyalty to these high principles of life and godliness. He died for the truth and the victory of the truth in the world is assured by this triumphant death. God who made this great sacrifice for the truth will not let truth perish from the world. The great captain of salvation arose again and will lead his cause on to glorious triumph. The salvation of the world is his goal and will yet be achieved. Every knee will bow and every tongue will confess the name of him who was so highly exalted by God for his obedience to God's way of truth and right even unto death.

Editorial Jottings

MANY OF OUR BOOSTERS have pledged full co-operation to President Edw. W. Hoek in reply to his communications regarding the "Herald" subscription campaign. A fine spirit of loyalty and willingness to help with all strength came to the front

in these postal card replies. Yet only about one-fourth of those addressed sent in a reply. The Lord once asked: "Where are the nine?" Our president might query: "Where are the other three-fourths? Are they too busy (working for the "Herald") to write?" We hope so. But when you have a breathing spell, sit down and let our president know on the postal he furnished you, how the campaign is coming on in your church.

WE CALL THE ATTENTION of our young people to the advertisement of Mr. George L. Stevens in the "Herald" regarding the "marriage questionnaire." The increase in divorce in the United States of recent years has caused great concern. Trial and companionate marriages have been proposed by some radicals as a solution for the evil. Mr. Stevens offers something more practical, namely understanding before marriage. This "marriage questionnaire" is for the use of all persons interested in a prospective marriage and covers the whole field of information desired by those who wish "to marry wisely or not at all." This is the questionnaire which has been recommended by Rev. A. Bretschneider in his lectures. Mr. Stevens has made a special price to our "Herald" readers. We hope many will take advantage of this special offer.

What They Wish They had Known

A group of men in mature life with varied business and professional experience recently answered a questionnaire as to what they wish they had known before they were twenty-five years of age. These replies are given by the "Educational Digest" as revealing the following things which a young man ought to know:

1. What he wants to do for a living.
2. That his health after thirty depends largely on how he lived before he was thirty.
3. How to take care of his money.
4. The advantage of being neatly and sensibly dressed.
5. That habits are mighty hard to break after twenty-one.
6. That things most worth while require time, patience, and hard work.
7. That the harvest depends on the seed sown; sow wild oats and one is likely to reap tares of bitterness and unhappiness.
8. That a thorough education pays in the long run.
9. That education should not stop with the school years.
10. That father is not such an old fogey as he may at times seem.
11. That mother is generally the greatest practical idealist.
12. That the doors of opportunity in this country are still open.



The new church at Gladwin, Mich.

B. Y. P. U. of Gladwin, Mich.

One year of existence has passed and we as young people of Gladwin must raise our hearts in prayer to the great Savior who has been so faithful and kind to us. With the Psalmist we must say, "For thy mercy is great unto the heavens, and thy truth unto the clouds."

It was his grace that kept the necessary joy and peace in our hearts to overcome all of the obstacles that were thrust in our way, especially during the building of our new church.

The interest for the Master's cause seemed to be maintained, although our meetings were quite irregular and part of our program had to be omitted.

This can readily be seen by the active part taken by the members and also by the increase in membership which at present is near forty.

We are beginning our new year with renewed fervor and vigor in the harvest field of the Lord.

We have in our pastor's family, Rev. and Mrs. Guenther, not only active members but spiritual advisors and leaders as well.

Regretfully we had to accept the resignation of our former president, Mrs. Guenther, although we knew she will gladly give any information and encouragement that is necessary for our endeavors in the future.

We have selected as our motto: "All for Christ." DANIEL KRANICH, Sec.

* * *

Percival came running to his grandma one day asking for a drink of water. "Quick, quick, grandma," he said, "give me a drink of water, quick!"

After he got his drink he said: "The reason that I was in such a hurry, I thought I swallowed a worm while eating an apple, and I wanted to drown it."

A Live Church on the South Dakota Prairie

(See Cut on front page)

The Plum Creek Church, a farmers' church way out in the prairie of South Dakota, is beginning to sing. Why should we not sing? Our church membership consists of 85 per cent of young people, and young folks cannot keep quiet. They got into the habit of making noise since childhood, especially on the farm where there is no neighbor who objects to it.

The Plum Creek Church does not need a strictly kept-up young people's society for the whole church belongs to it. Nevertheless we have our organization which is responsible for keeping up the contact among ourselves and with other young people's societies. Once a month, the Sunday evening church service is supplied by our members, and once a month we gather for a systematical study of the doctrines of the Bible.

There is a group among us which likes to spend its time in singing to the glory of God. They sing every Sunday. November 27 this choir made a special effort and gave a little concert which attracted an audience twice as large as the seating capacity of the church. Soloists from neighboring churches added to the attraction of the evening, and we felt the Lord was with us. In order to discharge our feeling of gratitude toward God, we raised a collection amounting to \$110, which went for the purchase of a piano for the church. "Santa Claus" added the rest of the money so that we could use our new piano in time for the Christmas program.

In all of our church life we feel the truthfulness of the psalmist's word, "Behold how good and how pleasant it is for brethren to dwell together in unity."

BRUNO LUEBECK.

Grand Forks B. Y. P. U.

Although the readers of the "Baptist Herald" have not heard any news from the B. Y. P. U. of Grand Forks, N. D., we are nevertheless active, working for our Master. Looking back over the past year, we can truly say the Lord has blessed us.

At the Watchnight service on New Year's Eve we gave a short program, consisting of several recitations, 2 dialogues, a selection by the choir, a vocal solo, 2 songs by the Junior Girls' chorus and an instrumental piece.

During the past year we have had 7 devotional meetings, 17 Bible studies and 9 mission meetings, held before the Sunday evening service. We also give a program every three months. We finished a course of study on the book of Acts, led by our able pastor, Rev. F. Balogh.

Our desire is to become spiritually stronger and do more for our Master in 1928. EVA KRENZLER, Sec.

Changes in Muscatine

The Walnut Street Baptist Church of Muscatine, Iowa, on January 1, 1928, held their semi-annual business meeting which was conducted with the best of good will between all. The language, which was formerly part German, was changed completely to English. All old officers from the past year retained their old positions. Another meeting that was held, due to the fact that our pastor, Rev. A. Foll, has resigned, was conducted in the form of a social. In this farewell that was given games were played and later in the evening a short service was held in which Rev. Foll received four members into our church, who were formerly members of the First Baptist Church here. After this service an oyster supper was given. This concluded the program of the evening.

RALPH TOBORG.

The B. Y. P. U. at Avon, S. D.

Is your B. Y. P. U. a lively one? Avon's society is! During the past few weeks the members have accomplished the task they were trying to do. This task was the securing of new song books and a piano for the B. Y. P. U.

In order to raise money for the purchase of the books a "Waffle Supper" was given one Saturday evening in November. The funds received from this were used to purchase they hymnal "Jubilate."

The money used to purchase the piano was contributed by the young people and other departments of the church.

Our meetings are generally well attended and good interest is shown. We are very grateful to our pastor, Rev. B. Schlipf, who is a fine helper to our young folk.

The society requested me to state that we are interested in the "Herald" and that we are going to help our "Booster" at this place and subscribe to that fine paper. LAURA SCHRODER, Sec.

The Sunday School

Goals for Our Sunday Schools No. 8. Teaching and Promoting Missions

A. P. MIHM

"Do you teach missions in your Sunday school?" was the question put to a certain teacher. "Oh no, we teach the Bible," was the rather astonished and indignant reply.

This answer is indicative of the attitude and understanding of some teachers,—let us hope, but a few. They seem to think that missions are extra-biblical. They are teaching the Bible in a way, but do not have a proper conception of or a grip on one of the fundamentals of all Bible thought and doctrine,—that the Bible is supremely a great missionary book and full of missionary ideas and imperatives.

A Missionary Aim Needed

The aim of the Sunday school is to enlist and train followers of Christ, to impart Bible knowledge, to win life decisions, to develop Christian character. These are the most important aims, but not all.

We must also train for the church a new generation who believe that Christ is either Lord of all or he is not Lord at all; who believe that the whole business of the church is to preach the gospel to the whole world; that the more religion we export, the more we possess. Nothing short of this will answer the Sunday school aim.

Missionary Education and the Bible

The Sunday school above all else is a Bible school. Missionary education must begin with the Bible.

1. *Our teachers must discover to their scholars the missionary character of the Bible.*

Every book in the New Testament is from the pen of a missionary. Most of the New Testament and many parts of the Old Testament can be taught as they should be only when they are given a missionary application.

2. *Our teachers must make known to the scholars the missionary nature of Christianity.*

When Christianity ceases to be missionary it ceases to be Christian. It must be impressed upon the scholars that the church is the greatest organization in the world; that the Sunday school is the greatest organization of the church; that the missionary enterprise is the greatest task of the church and school. If missions mean Christianity in earnest and if missions are the chief business of the church, surely they ought to have a very high place in the Sunday school program.

3. *The teacher must discover to the scholar the fact that the missionary element is essential to the Christian life.*

It must be made clear that the fundamental principles of missions are essen-

tial to the full Christian life. Mission study is needed in character-building. Missionary service is the highest form of Christian service. The study of missions up-to-date is but the continuation of the work which Christ and the apostles began.

Interweave Missionary Teaching in the Lessons

When the S. S. teachers themselves have the missionary vision their classes will be sure to catch it from them through their teaching. It makes no difference whether the International Uniform or the International Graded Lessons are used. In the exposition of either, there will open up to the wideawake teacher many opportunities to teach missions, for frequently the lessons have a pronounced missionary bearing and content. Missionary facts and incidents can also readily be used as illustrations in the class instruction. In various series of the Graded Lesson Series provision is made for missionary teaching by supplemental lessons devoted to the study of such missionaries as Carey, Morrison, Judson, Livingstone, Paton and others.

Planning and Leadership

Missionary teaching in the Sunday school ought to be systematically planned and therefore needs leadership. Some simple yet adequate and helpful missionary organization to this end is necessary. This is best realized by a missionary committee of three or five or seven members, representing the various divisions of the school.

This committee should outline in detail a possible program for the school year. This should be presented to the Workers' Conference for criticism or adoption. It is best for the committee when planning, to plan one thing at a time; not to try to do it all at once, and to use other people as far as possible.

The work of this missionary committee is not intended to relieve the officers and teachers of their missionary responsibility. It is rather to plan the work and to determine the methods by which officers and teachers can most effectively carry out the same. The co-operation of the pastor should be obtained. The superintendent must be in sympathy and accord with the policy and program, for he is the keyman in the furtherance of the missionary program of the school.

The task of the missionary leadership is to envelop the whole school in such an effective atmosphere of missions as will encourage missionary interest and kindle missionary enthusiasm. Some things are sooner caught than taught. Missions must be put into the prayers and into the singing.

Some Hints Which May Be Pursued

1. The superintendent can plan for occasional Scripture readings bearing

directly on missions. These can be read in concert or responsively during the worship period.

2. A carefully planned missionary program can be given at stated intervals. It may be given during the opening or closing period of the school. Review Sunday, Bible day and Rally day are also good days in which the missionary thought may receive a prominent place in the program.

3. Use missionary hymns and missionary petitions in public prayer. Particular missionaries, especially those whose work is well-known to the school should be frequently remembered in the prayer of the school.

4. Some schools designate the first Sunday of the month as missionary Sunday and devote the offering of that day entire to missions. There must be systematic giving to missions.

5. Make good use of missionary maps. They are obtainable through the Foreign Missionary Societies. Have a drill from time to time on the names and locations of the foreign mission stations of our denomination.

6. Make use of charts, posters, photographs and curios now and then. These can serve to make missions real and fascinating through the medium of the eye. Interest the children in making posters. What is done by the school, be it ever so crude, will be remembered.

7. The school can buy and circulate a small, well-selected missionary library. There is such a wealth of good, live, well-written books here, that no one, teacher or scholar, need to complain of missions as dry reading. Missionary pictures should be used for the Beginners, Stories of the children of mission lands for the Primary children. Stories of missionary heroes for the Juniors. Stories of missionary lands for the Intermediates. Books on practical plans and results for the Seniors and Adults.

8. Place some good missionary portraits on the walls of the Sunday school rooms. Carey, Judson and his wife, Livingstone, Oncken, G. A. Schulte, etc. Missionary sayings and mottoes are also appropriate and their epigrammatic and terse truths sink into many a young heart to take root and bear fruitage in coming days.

9. Utilize missionary dialogs, playlets and pageants calling for parts by individual pupils.

10. Use stereopticon lectures during week-nights, illustrating work on home and foreign fields and make special efforts to have the scholars present when the lectures are given. The slides can be obtained from our missionary society.

11. Let the missionary committee obtain a choice supply of missionary liter-

(Continued on Page 11)

Cherry Square

By GRACE S. RICHMOND

(Copyrighted)

CHERRY SQUARE

lies in the center of Cherry Hills, a town a certain number of miles outside of a Great city. Even if it was considerably nearer, it could in no sense be called a suburb. It is entirely unrelated to the city; it governs itself; it thinks well of itself; it is itself and no other.

Brook Street runs on the north side of the Square; rather, it parades dignifiedly across the space. Cherry Hills' best houses are upon Brook Street; the Gildersleeves, the Broughtons, the Abbotts, the Harmons live in them. The old Cherry House, at the corner of the Square, has the deepest lawn, the largest trees—in a town abounding in large trees—the most significant air of having been built while the town was young and of having watched the other houses spring up about it. But it has acquired of late years a less desirable air of having been lived in by no real life; of having no contacts with the other houses; of being aloof, withdrawn into a still impressive but lonely old age.

Quite suddenly everything was changed.

A young Irishman, whistling blithely, set about mowing the lawns, trimming the hedges, grubbing the weeds out of the paths and driveways; and then presently, when everything was in readiness, life came again into Cherry House—rushed into it. Young life, bursting to be gay; maturer life, eager to solve its problems. The old place took on a new aspect, quite aside from the material changes made by hands. It seemed itself to live again, to be proud and glad to be once more sheltering under its broad roof a new brood.

If an empty old house could speak, an intent listener might hear a wistful voice sighing: "Oh, if I could just be lived in again!" And if after a year—two years—of emptiness, its doors should be opened once more and its bare rooms be filled, one again listening carefully might hear still another sigh—a contented, repleted sigh: "I am lived in again. What more—what more can an old house ask?"

So it was with Cherry House, on Cherry Square, in Cherry Hills, in June of a year not long ago.

CHERRY SQUARE

I

When Josephine Jenney came by, Mrs. Norah O'Grady on hands and knees was fiercely scrubbing the square front-porch floor of the old Cherry House which stood on the Brook Street side of Cherry Square, in the small town of Cherry Hills. Now the old Cherry House, though there were reaches of lawn and garden beside and behind it, stood so close to the street that a bare two yards of distance separated the white picket

she questioned. "Because of course she didn't say so."

"Anny minister's wife," said Norah O'Grady, "is bound to be tired of bein' it. If he needs a vacation she needs two o' thim. I've been in two minister's houses in my time, an' I know. An' I don't suppose bein' in a big city, an' havin' her husband preachin' to ten hundred people instead of one hundred, makes it anny easier. There's just that many more women to criticize her."

She glanced down the street. A group of women were approaching with eyes upon the colloquy between herself and Miss Jenney. She rose from her knees.

"Go on, dear," she said under her breath, "or I'll be in trouble. Slip round the back gate down the garden, and I'll let ye in when the storm's passed by."

In the twinkling of an eye she had vanished into the house, and the heavy green door with its brass knocker had swung uncompromisingly shut behind her. Jo proceeded on her way, walking rapidly. The women whom she met gave her curious nods, and one turned as if to speak, but Jo's momentum carried her safely by. Round the corner and down the lane she reached the narrow green gate at the foot of the garden, and two minutes later Mrs. O'Grady's strong hands, red and rough with work, wrested the long unused gate open. At the same moment, at the front of the house, two women tried in vain to open the locked front gate.

"Well, whoever's coming," one of them said, "I hope they put an end to this foolish business of keeping the place barred like a prison."

"Maybe Eldora Cherry left it in her will that it should be. And Norah O'Grady will just enjoy doing it, anyway. Isn't she a character?"

"She certainly is. The other day..." Anecdotes of Mrs. O'Grady's well-known and tantalizing reticences followed, taking the minds of the group from the annoyance of having been unable to corner her. Meanwhile, inside the house, Jo Jenney watched Norah polish brass sconces. Polishing was among the best things Norah did. The violent effort seemed to ease her unceasing urge for work.

"Are you going to stay after Mrs. Chase comes?" Jo asked.

"To be sure, I'm that. I'm to come every day for the laundry work an' the cl'arin'! There'll be plenty of both, with three little children. Mrs. Chase come up here an' engaged me, one evenin', when the town had gone to bed an' missed it. Drove up in a big car, with a girl an' a man with her—cousins of hers. Come in my house an' had a fine visit with me, who used to know her. She's the swate person, an' always was. Said she'd bring a cook, an' a nurse for the baby, an' would I find some girl up here to be second maid for her, to do the rooms an' wait on table, an' that. An' my oldest boy Jimmy's to kape the outdoors tidy for her, an' look after her car an' the ridin' horses she'll be gettin'."

"Have you found the second maid?"

"I have not. I wrote her she'd have to bring one. The kind of girl she'd want, around here, won't work in other folks' houses. I don't know what she wants of so many, but I think she's used to havin' plinty to wait on her, in her father's house. There ain't many ministers' wives have four. But that's neither here nor there. What Sally Cherry wanted she always had—till she married the minister—an' then she had more yet. But she had to pay for it. They was both of them of rich families—but I'm talkin' too much, Miss Jenney. I been kapin' my mouth so tight shut these days, I have to blither and blather when I get the chanct."

She was off with her brasses, to set them up. Jo Jenney stood still, her fine dark brows drawing together with the intensity of a sudden idea, a sudden purpose. When Norah came back Jo's mind was made up. It was an eager mind, few things daunted it.

"See here, Mrs. O'Grady, why couldn't I take the place of that second maid?"

Norah O'Grady stopped stock still, staring at the face of the young woman before her. It was an interesting face, it indeed possessed actual beauty of a spirited sort, but it was notable rather for a certain sturdy look of will which might be counted on to carry away obstacles. To Norah's mind there certainly was a large obstacle looming in the path of such a proposal as this.

"My heart!" she ejaculated. "Do I be hearin' right? An' you a teacher! But you're joking—that I know."

She turned away, but Jo's voice pursued her.

"It's vacation," she pointed out. "And I do mean it, Mrs. O'Grady. Why not? I've been wishing for something new to do this summer. I'm anxious to stay in this locality, for certain reasons. So why shouldn't I do this? I saw Mrs. Chase once—in the church where her husband preaches. I could hardly listen to him for looking at her, though I thought he was wonderful—everybody does. But I thought she was more so. I'd like very much to be in her home for a summer."

Mrs. O'Grady was still staring, the current of her work stopped in mid-stream. "Are you thinkin' she'll make a companion of you, maybe, because of your bein' a teacher?" she inquired, with a touch of kindly irony. "Because she won't—not even her that's the real quality an' so ain't the uppish sort at all. But—they don't. Thim as works for 'em they kapes in their places. They're used to that—they don't think to do no other way, and we can't be blamin' 'em."

"I shouldn't expect her to make a companion of me," insisted Josephine Jenney, rather sternly. "Of course I understand, Mrs. O'Grady. And I shouldn't tell her that I'm a teacher. I shouldn't be a teacher while I'm a second maid, should I? And I do want to do something interesting—and I think this would be interesting. Will you recommend me?"

"What'll my Patsy say, that you've taught all he knows, an' more too?"

"Why, Mrs. O'Grady!" Jo was laughing now, with a gleam in her eyes. "If I've taught Patsy anything, it's that we are all free and equal in this country."

"Free an' equal, is it?" Norah O'Grady seemed about to launch into a fiery tirade on the searing irony of this well-worn term, but something in Jo's look halted her. "An' you're serious, Miss Jenney?" she insisted.

"Perfectly serious. And since you've written Mrs. Chase that you can't find anybody—When did the letter go?"

"Last night."

"Will you catch it with a telegram? 'Have found satisfactory maid on your own terms.' I'll send it, if you like, and pay for it, of course."

When Norah O'Grady had found her breath, practical details rushed to her mind. She had resumed her work—scrubbing out a pantry—but her thoughts ran free. "Ye'll have to wear what she calls a uniform."

"I know. Black dress and white aprons. Very attractive."

"And a cap."

For the fraction of a second Jo's assent halted. Then she said undauntedly: "Of course. Most becoming."

"So you don't mind wearin' a uniform? An' a cap?" questioned Norah again, with a sharp look.

"Your Rose wears them."

"Ah, but there's a difference. A trained nurse has her own position. A servant has no position at all."

"I mean to have one," said Jo Jenney lightly. "I mean to be such an unusual servant—such a fascinating servant—that—"

"They'll be takin' ye into the family," finished the Irishwoman scornfully. "Well, since there's nothin' I can say can hinder ye, I may as well give ye my blessin'! An' it's needin' it ye'll be, even though ye work for Mrs. Shyler Wendell Chase. That's the name on the card she give me, with her address. An' it's lucky I'm carryin' it around in me pocket. Handy for thim as sends her tillygrams hirin' thimselves out to her."

She fished in the pocket of her red petticoat, brought out a much rumbled calling card, and handed it somewhat proudly to Jo.

"Mrs. Schuyler Wendell Chase," read the name, and Jo smiled as she scanned it. Many times she had read it, in the columns of the Sunday edition of the great city daily, which she always bought at the village news-stand for the myriad marvellous contacts it gave her, if only by the printed page.

"I'm going now, to send the message and buy my uniforms," she said.

"I think—I know—Mrs. Chase said she furnishes thim herself," Norah called after her.

Jo shook her head. "I shall furnish one myself, to begin with," she said, "so I can be sure I look the way I want to when she sees me."

Her hand was on the door-latch, but Mrs. Norah O'Grady had the last word, as always. "Ye may as well have that satisfaction for once. After that, ye'll

look the way she wants you to," she said sternly.

But when Jo Jenney had gone, Norah smiled contentedly to herself. "There's plinty work before her," she said. "But I like to see thim a bit darin'. It ain't too interestin' a world, at that."

*

(FROM JOSEPHINE JENNEY'S NOTE-BOOK)

Bought a new note-book, the old one not having a blank page left. Must keep notes of this new experience. Invaluable sometimes, perhaps. Notes will be staccato ones—shall not have time to draw them out into linked sweetness. But mustn't miss setting down enough to record impressions of J. J. as servant! Boasted to Mrs. O'Grady I could be a fascinating one. Large order!

Put on my uniform just now, and surveyed myself in my two-by-one mirror. Well—really! I almost faltered. To be sure, it's rather becoming. If it could be of black taffeta, with very short skirt, sheer silk stockings, and a tiny lace cap with long streamers, musical comedy style, I'd actually enjoy it. But in dark-blue linen, even though it fits well, with immaculate linen collar and cuffs, and a cap which is almost knowing, I do feel rather odd—and ridiculously demure. But I'm in for it, and I'm not retreating.

II

"Schuyler! What a send-off! It looks like the stateroom of a popular debutante."

Dr. Schuyler Wendell Chase drew his wife Sally inside the door and closed it. "Never mind what it looks like," he said. "I'll soon have most of it distributed in the steerage. The thing that comes over me just now is that you're not going with me."

He set three baskets of flowers, five hampers of fruit, and a package of books and magazines out of the way, so that Sally could sit down. He hadn't taken the trouble to scan the accompanying cards; he knew well enough which of his parishioners were likely to have demonstrated their regret at parting and their good wishes for the voyage in this marked way. The largest basket with the biggest ribbon was sure to be from Miss Adler, and the hint of a frown between his handsome eyebrows suggested her clergyman's distaste. To the credit of Doctor Chase he didn't much enjoy the conspicuous worship of women, but there seemed no way to avoid it wholly. At forty-two he was still so young, so good-looking, and withal so unquestionably able, that his popularity was a thing which followed as the dust the chariot.

"Just throw a kiss at the places we've been together," commanded Sally, "as you pass by. And when you come to Nice—"

"When I come to Nice," promised Schuyler Chase, "I'll write you such a letter as you've never had yet. Sally, I wouldn't make this trip without you, if—"

"If I didn't make you. Yes, I know

that. Well, I am making you because you need to get away, not only from the church and its Miss Adlers and Mrs. Brabants and the other devotees, but from me, myself."

He smiled. "I know you think so, and probably you're right. You usually are. The converse of that statement must be equally true—or more so. And you're a trump about it. But I'll be so eager to get back to you I'll probably jump off the ship and swim in when we come up the bay."

"I'll swim out to meet you, Schuy," she promised him.

Except for a long minute which they spent in each other's arms, that was all the real leave-taking they could indulge in. Almost at once the stateroom was besieged by the bearers of more flowers, more fruit, more sheaves of magazines. A great bundle of letters and telegrams was brought to Doctor Chase. A group of people came down to see the quarters of the three clergymen who were to occupy the commodious stateroom together. The other two clergymen summoned Schuyler Chase back to the deck to receive the hails and farewells of a large delegation from his church—much larger than those from their own churches, though they were well known, too. Altogether—

"It's enough to spoil him," said one friend to another, watching the scene. He was not a devotee—his head was too level.

The other nodded. He also had a level head. "He carries it very well, but he's only human, and I sometimes think he shows the strain of trying not to seem spoiled. If it weren't for that sensible, charming wife of his— Look at her now. Flattery'll never turn her head, and she won't let it turn his. It would be a fool who could look her in the eye and say, 'See how popular I am.' She'd laugh at him. I presume she laughs at Chase just often enough to keep his brain cool."

Sally Chase, looking fresh and fit in her street clothes, was standing by her husband in the midst of the group which surrounded him.

"What shall we do without him so many months!" sighed one large woman, elegantly turned out and obviously sentimental. Mrs. Schuyler Chase showed her a smiling face.

"Extremely well, I know, Mrs. Brabant," she said. "And think how he needs to do without us for a time."

"My dear! . . . But I know he must be fearfully tired. I've thought he's looked so worn these last few weeks. His face is more beautiful than ever, through his weariness. More saint-like—I could have wept to look at him last Sunday, when he said good-bye to us. I felt at first I couldn't come down to see him off, and then I thought—we must be with him to the last—make him feel he's taking us with him."

"Heaven forbid!" thought Sally Chase. Mrs. Brabant was one of her pet aversions, anyway; and just now she seemed more absurd than usual. "My idea is to have him feel he isn't taking us with

him." Schuyler Chase's wife couldn't resist sounding this note again. "Every man, particularly every minister, needs to get away from the thought of his parish for awhile. Never mind"—she was aware of Mrs. Brabant's growing indignation—"he'll be as delighted to come back as he is to go."

"You ought to be going with him, Mrs. Chase," put in another woman, a tall, thin person with a pointed nose, who had been listening with unmixed pleasure to Mrs. Brabant's little discomfiture at the hands of the minister's wife. "Of course you would be, if it weren't for the dear children."

"I'm sure I shouldn't, really, Mrs. Crosby," declared Sally. "I believe so thoroughly in sending husbands off on vacations, as well as minister."

They were used to their minister's wife, and knew her to be kind as well as frank. She was the happy possessor of so much personal charm that she seldom really offended. They watched her now, with peculiar interest mixed with envy. It must be very wonderful, thought these admiring ones, to be the wife of such a husband; no wonder she could be gay. Though how she could be gay today was difficult to see. Wasn't she loosing—him?

After all, and in spite of the too zealous ones, it was a pleasant scene. Tall Schuyler Chase, slender and elegant in clothes unclerical, his heavy chestnut hair smooth and gleaming under the May sunlight, his beautifully cut lips parting over a flash of white teeth as he sent to one and another his quick-witted replies and retorts, was a figure to command attention. Only his wife was likely to note the slight switch of the upper lip, the tiny jerk of the comely head, which to her betrayed her husband's tension. He was always taut under any publicity—how well she knew that! And he was tired from the long strain of the year's work—tired and thin, and of late nearly sleepless. It was time he got away.

Preaching to such audiences as he commanded meant that he went into his pulpit strung to the highest pitch. Though his pulpit manner was so poised and natural that he seemed to be absolutely at his ease, Sally knew it to be the result of the sternest self-control. And when he chose to exercise that peculiar attraction of his, which fairly compelled many of his hearers to his point of view by its own all but hypnotic power, he did it always at a cost. There was such prodigal expense of nerve and sinew that afterward—and hour afterward—when she saw him at home, he was limp and pallid, and the touch of his hand was coldly damp. All the spring he had been showing what seemed to her more than normal exhaustion after each public appearance. Yes, it was time he got away, even from her, upon whom he depended for help in restoring his balance when it had been upset in a way no member of his great congregation even dreamed of. His physician, Dr. Richard Fiske, to whom he now and then applied, when his occasional spells of in-

somnia became too frequent, understood this clearly.

Yes, Sally was glad to see him go, though when the moment of parting came she felt the wrench poignantly, as she had known she would. People crowding round left her the chance only for the brief clasp and kiss permitted to good taste even in shipboard farewells, but she felt that Schuyler hated leaving her, and that was all she needed to be sure of. Their eyes clung for a moment as they drew apart, and Schuyler murmured: "God keep you, dear." She nodded, smiling her most splendid smile. Then she was rushed off the ship by a friendly pillar of the church who especially admired Mrs. Schuyler Chase, and who took her in charge with a distinct thrill of pleasure in his mature breast. From the pier she waved back at Schuyler until his face was lost in the dimming blue of distance, then turned with Mr. Pierpont and hurried back to the car, into which he had put her in his most gallant manner.

"Yes, I suppose the country is the best place for you and the children," he said, leaning in at the window of her motor, his striking iron-gray head bare in the May sunshine. "But we shall miss you from the Manse. Where did you say you were going? Cherry Hills? Cherry trees there, or some long-established family, to give it the name?"

"My mother's family, Mr. Pierpont. My aunt—Mother's sister—left the place to me; I used to visit there with the greatest joy when I was a girl."

"You still look like one, Mrs. Chase." His admiring gaze rested upon Sally's fair coloring and the exquisite texture of her skin. "You'll merely be the oldest of your children as they romp about the country. I hope you have saddle horses there?"

"I shall find some. I mean to spend much time with the children, as you suggest. Life in the Manse doesn't leave me many hours for them, and they're growing so fast."

"Forget all the organizations and the complications of the city parish," he advised. "They're harder on the minister's family than most people guess. You've been an ideal wife for your genius of a husband—you've earned a vacation, too. See that you take it, if you want us who are devoted to you both to be satisfied."

Sally's eyes responded to this pleasant little speech, and she gave back the friendly pressure of the hand offered her—that of a magnate in worldly affairs who found much time to give to the church as well.

"When you come motoring through Cherry Hills with Mrs. Pierpont this summer, be sure to look us up. Or are you going abroad?"

"My wife and daughters probably will, as usual. Not I—I can't get my rest that way. I'll be glad to hunt up Cherry Hill and pay you a call. The name sounds enticing."

"It's really quite lovely there. We'll expect you."

(Continued on Page 15)

From the General Missionary Secretary's Desk Rev. Wm. Kuhn

Winning Christ

Conversation No. 1

This is the first of a series of simple conversation upon a topic of paramount importance for the successful culture of the Christian life.

The apostle Paul, the foremost Christian of the centuries, expressed the goal of his life-aspiration in the phrase: "That I may win Christ." He knew what he was after. "Winning Christ" was the ultimate purpose of his life. The achievement of this purpose absorbed every faculty and dominated every activity. In that classic passage Philippians 3:1-14 he has given what is probably the most complete description of his life purpose found anywhere in the New Testament. A careful study of this passage will repay. He describes his life purpose as a goal to be achieved, a prize to be won after the expenditure of much effort.

Repeatedly he has reminded the Christians of his day to "Rejoice in the Lord." In no uncertain terms he has warned against such who would substitute another goal, another achievement or prize in the place of Christ. He uses strong language in this warning: "Beware of the dogs, beware of the evil workers, beware of the concision."

Then he goes on to describe those who belong to the New Covenant, who are of the Israel of God in New Testament times. Here is his description: "For we are the circumcision, who worship by the spirit of God, and glory in Christ Jesus, and have no confidence in the flesh."

Does not the fact that the apostle had conceived the purpose of his Christian life so clearly and so truly account largely for the success he made of his Christian life.

How many Christians have no well defined life purpose? Have we? With many it is so hazy that they could not state it if they tried.

Some we know are striving for the forgiveness of sins, for peace with God, for salvation from hell, for a place in heaven. All these goals, while they may be legitimate, are but fragmentary and subordinate. The highest and all-inclusive goal and prize of the Christian life is *Christ*. Why should we strive for certain blessings which he bestows, when we can win Christ himself?

In the conversations to follow we will endeavor to discuss in detail just what is included in "Winning Christ" and how it may be accomplished.

Christmas Program at Portland First

Judging by the crowded auditorium at the First Church, Portland, the Christmas program must have been a success. The opening was very effective. The room was darkened and the name "Jesus" was shining out in red letters held by five

boys while an appropriate song was sung back of the curtain by Mrs. H. Dymmel and Emma B. Meier. Harry Pubantz, a very small boy, read in German the Christmas story after which Bro. Dymmel led in prayer. Helen Kirsch, Billy Huget and Marion Billeter, members of the Beginners class, gave the welcome address. The program was composed of recitations, musical numbers and dialog and a number from the German College. The best part of the program to the children, I believe, was the boxes of candy and nuts which the Sunday school provided them.

In appreciation of their services, our superintendent, Bro. Dymmel, and vice-superintendent, Bro. D. Billeter, were presented by Bro. Frey, representing the Sunday school, with a beautiful fern.

Some of the Christmas carols sung by the choir at the Vesper service in the afternoon at the Y. W. C. A. were, "We Three Kings of Orient," "It Came Upon the Midnight Clear" and other well-known carols. The Nativity scene was shown in tableau, with Gertrude Betz as Mary. The songs sung by the choir were very much appreciated by the audience, especially the carol "Stille Nacht," sung in German. They were served with turkey sandwiches and coffee.

In looking back we believe the past year was a successful one and even though each new year brings its many problems, we are, with the Lord's help, looking forward to a still better year.

L. T.

Facing the Future with Faith

Recently reference was made in the "Herald" to the death of Miss Lillian Andresen of Brooklyn, N. Y., who passed away Nov. 13, 1927, in the Peck Memorial Hospital. Rev. G. H. Schneck, her brother-in-law, has placed at our disposal the following letter which we are glad to publish because of its serene faith and unshaken Christian hope. The first part of the letter was written before Miss Andresen undertook a journey to Europe. It was sealed and only to be opened in case of her death. The latter part was written shortly before she entered the hospital and as she faced the dread ordeal of the operation and its uncertain outcome, she re-affirmed her unflinching faith, hope and joy in her Savior and his sustaining power. After Lillian's death the letter was discovered among her effects by her dear ones. It is a wonderful testimony. "Being dead, yet she speaketh."

June 7, 1926.

Dear Everybody:

In case something should happen to me while in Europe and I should not come back to you, I am writing these few lines, not with sorrow or fear but with cheerful spirit and trust in God, knowing that I shall have his presence all the way even through the valley, and what more could I ask! This has been a great religious experience for me and God has not failed me at any step of the way. Let not your hearts be troubled for me

but rejoice with me that I am living a richer, fuller life in the spirit and happy with my Savior and all those whom I have loved long since and lost a while.

Say over to yourselves those words of that woman who wrote such a beautiful will and which have meant so much to me—"Think of me as alive and well and closer to God and learning how faith works, etc." I have been grateful to God all my life for all of you, and leave joyfully, knowing that you all also put your trust in him, and he will take care of you all along the way. It has been good to be alive and spite of all the sorrows and disappointments of life, primarily because we have all known and loved Jesus Christ and experienced his power and help in our lives, which came to us through our good mother and father. Our blessed hope is that we shall all meet each other and what a glorious reunion that will be.

God does not withhold any good thing from them that love him and I know he will give us the desire of our hearts. May you all be filled with the fullness of God and may you be very conscious of his presence and help! Because he lives I shall *live* also. Divine love always has met and will meet every human need, mine included.

Lovingly,

LILY.

October 27, 1927.

I still feel the same about it all. God bless you every one.

LILY.

Teaching and Promoting Missions

(Continued from Page 7)

ature, tracts, leaflets, etc., and distribute them to the school at opportune times.

12. Invite missionaries who may be on furlough or visiting to make addresses. Secure letters to the school from men and women who are on the field and right in the work.

13. Interest the school or some organized class in the support of a particular field or even the support of a Bible woman or native helper.

14. Enlist the S. S. teachers and older scholars for a special Mission study class or have them attend a church school of missions. The latter is held 6-8 weeks each year, using the mid-week service of the church for the purpose.

The Sunday school, next to the home, is one of the greatest institutions for fostering the missionary spirit and ideals. Here we touch life at the spring. Here we inject into life at its beginning the seed thought of the kingdom. Most of our great missionaries of the past and today received their inspiration for life service in the Junior age. The missionaries and the missionary supporters of tomorrow must be found in the Sunday school boys and girls of today.

The primary aim of missionary education in the Sunday school is not to secure the children's money but to give them information that will arouse, interest and deepen their spiritual lives and lead them to prayer, benevolence and activity. Our scholars must become missionary-minded as a part of their thinking of the kingdom of God.



Pumping water from irrigation ditch into rice fields, South China

Some Chinese Superstitions

EMANUEL H. GIEDT

The life of the average Chinese is shot through and through with superstition and its concomitant, fear. Most of this superstition and fear is bound up with belief in evil spirits and their ability to harm the living. The whole atmosphere surrounding men, as well as the ground on which they walk, is believed to be densely populated with evil spirits. From the hour of his birth to the final journey to his grave a man is beset by a host of dangers issuing from the spirit world. Consequently, one must be constantly on one's guard against those evil spirits and devise ways and means of either appeasing or out-witting them. Powerful and cunning as those spirits are believed to be, yet they must be unspeakably stupid and limited in their activities, judging from the ease with which it is assumed that they can be thwarted in their purpose.

Theory of the Origin of Evil Spirits

First, a word in regard to the theory of the origin of at least one class of evil spirits. The Chinese have apparently always believed in the immortality of the human soul and in both a happy and an unhappy state of existence after death. The older belief, uninfluenced by the introduction of Buddhist doctrine about the beginning of the Christian era, and a belief which still largely predominates, was that the future happiness or unhappiness depends largely on whether a man's descendants give him a decent burial and afterwards faithfully perform the periodical ceremonies and make the necessary sacrifices of food, clothing, money, etc., before his grave and before the ancestral tablet (a small slab of wood with the ancestor's name, set up along with many others in the ancestral cabinet or altar). If this is done punctiliously the deceased ancestor's soul will rest in peace and happiness. If this is not done, the departed soul will be highly unhappy, a restless, suffering fugitive in the spirit world, in other words, an evil spirit

or demon. This is especially true of a body remains unburied, and a man could not look forward to worse things than that.

Moreover, the spirits of the deceased are believed to

Possess Power Either to Bless or to Curse

their descendants, according as they are pleased or displeased with them. This belief has a double reaction: In the first place, it becomes incumbent upon every clan to see to it that every married couple leave male offspring at their death, not only to make the above mentioned sacrifices to their own departed souls but also to the souls of many generations of ancestors of the same family before them. Failure to make such provision for descendants would be to deliberately invite the tragic result of turning a whole string of ancestors into evil spirits, who would not only be unhappy themselves but would return to this world and hunt their unfaithful descendants, as well as others. Nor does it suffice to have daughters survive one, for they are all married off and then become part and parcel of their husbands' families and are obliged by custom to perform the ceremonial rites for their husbands' deceased ancestors instead of their own.

Obviously, such a belief requires that everybody get married, and, on the principle of safety first, that every parent pair have at least several sons lest one or more should die before their parents. And, with an increasing number of modern exceptions, that has been and still is the practice in China. Hence also the justification of concubinage and polygamy. If a man happens to have no male offspring by his first wife, social custom and religious belief not only excuse but practically demand his taking a second, and sometimes even a third and fourth, wife or concubine. (See my article in the "Herald" for January 1, 1927.)

In the second place, since the spirits of deceased ancestors have the power to bless and prosper their living descend-

ants, it is obviously expedient to keep them in as happy a state of mind as possible. Hence many sons are often

More Faithful in Serving their Dead Parents

than they were in the days of their old age, when they could neither help nor harm the living! But it is interesting to note how easy it is to supply the wants of the spirit world. The Chinese always have an eye for economy, and so they place real food before the ancestors only to eat it themselves after the spirits have satisfied their hunger with the delicious aroma of the food. Again, instead of burning up real clothing, houses, carriages, money, etc., to transfer them to the spirit world, they buy cheap paper imitations of those objects and burn those in the belief that they will serve the needs of the ancestors equally well! This reminds us of our American story of the miser who wished his sons to place his money into the coffin with him when he died, but one of those "chips of the old block" took the money out and put his personal check for the amount into the coffin.

Yet even so thousands, perhaps millions, of dollars' worth of paper imitations of articles and money are burned up annually for the benefit of the dead. The real beneficiaries are those engaged in making and selling the paper imitations. There are hundreds of shops dealing in these articles, and thousands of people make their living in this industry. (Compare with this custom our custom of placing flowers on the graves of the dead.)

The Idea of Rewards

It is never safe to generalize, but I am inclined to think that many Chinese converts bring over into Christianity one trait developed in ancestor worship, namely, the idea of rewards for services rendered to the spirits. In their own religion the Chinese never do anything without expecting "value received" (by the spirits) in return, and from the conversations and prayers of many Chinese brethren it has seemed to me that they have a similar expectation as Christians. "Lord, I have done this and that for thee; now it is thy turn to do something for me!" But again I am driven to reflect on the degree to which the same idea still persists in Western Christianity. How often we hear utterances about the blessings enjoyed by brother so-and-so because of his blameless conduct or his generous giving, and perhaps more often about the losses and troubles that have come upon this or that brother or sister because of their misdeeds and stinginess! Would not Jesus say, "He that is without sin, let him throw the first stone"?

Hoodwinking the Spirits

In the remaining space I wish to point out a few particular Chinese superstitions. It has been seen how valuable male children are and how relatively worthless female infants become—at least to their immediate families. It will therefore be readily understood why

dangers from the spirit world threaten particularly the male children. Hence, when a baby boy is born it is at once necessary to protect him from the wiles of unfriendly spirits. Now, since those spirits do not want the worthless girl babies any more than many of their parents want them, the best way to protect the boys is to disguise them as girls. This can be accomplished by giving the boy a girl's name, or at least some inelegant and depreciatory name, such as "Ugly," "Pig," "Noisy," or "Third Sprout."

Then, again, they may powder and paint the baby boy up like a girl and let him wear a fancy gay-colored cap and girlish ornaments. The most common practice is to pierce the boys' ears and make them wear ear-rings. These they often retain until fifteen years of age and sometimes even longer.

Many writers have commented on the cruelty or callous indifference of the Chinese in failing to help a drowning person or one who has been unfortunate enough to fall overboard from a boat. This also finds its explanation in superstition. Besides a general belief in spirits of rivers who seek their victims, there is a belief that all the souls of those who have drowned are bound to their watery prison until they liberate themselves by pulling some other victim down to take their place. Hence, to aid a drowning person is to cheat some spirit of its victim and to incur the hostility of that spirit, thus running the risk of oneself becoming its victim either at once, as so often happens, or on a future date. Hence, why not let everybody look out for himself? Perfectly good logic!

A Dangerous Method

Being pursued by a host of evil spirits, it is of course desirable to rid oneself of their uncongenial company occasionally. This can be done quite effectively by those who operate a small row boat or a "junk" (a large and heavy sail boat) on a river or in a harbor where foreign "fire ships" (steam boats) come and go. All that is necessary is to place one's boat at right angles with the course of an approaching steamer, wait for it to come quite near, and then at the proper moment to row the boat across in front of the steamer just in time for the sharp prow of the latter to cut off the train of pursuing demons. If this trick is successfully turned, the occupants of that boat will not be molested again by evil spirits until new broods have been gradually picked up to pursue them. Unfortunately, the speed of the "fire ship" has been misjudged so often that instead of getting the demons cut off the boats were capsized, and many of the occupants drowned. As a result this stunt is not so attractive any more.

A Peculiarity of the Demons

is that they travel only in a straight direction until some obstruction deflects them into another direction. A Chinese will therefore never build a house or shop with door or window facing the end of a street, road, or alley if he can help it, for there is danger that the demons coming



Chinese children playing with children of Rev. E. H. Giedt

tearing up or down a street will almost certainly enter an open door or window, and then there will be sickness, death, or some other disaster in that house. Sometimes such location of a house or shop cannot be avoided, but in that case a solid wall seven or eight feet high is erected in front of the house some ten to twenty feet from it. The demons running up against that wall are then deflected right and left and up into the air.

Even though a building has no door or window facing the end of a street or alley it is safer to place one or two large red stone images of an animal resembling a dog or a lion along the side of the wall facing the end of the street, for they will frighten the demons away. Most Chinese houses have hardly any windows to speak of, and at night everything is closed up tightly, one reason being to keep the evil spirits out.

Superstitions About Birth, Marriage and Death

As might be expected, most superstitious beliefs are connected with the three great events in life—birth, marriage, and death. Those in regard to marriage have to do largely with lucky and unlucky days and with the combination of the groom's and the bride's horoscopes. The old Chinese system of reckoning (still employed along side the Western calendar) was by cycles of sixty years, made by combining the "twelve horary characters" with the "ten celestial stems" in pairs of one from each group for each year, the former group thus rotating five times and the latter six times in the sixty years with no two combinations alike. The twelve horary characters represent the rat, ox, tiger, hare, dragon, serpent, horse, sheep, monkey, cock, dog, and boar. Now suppose the groom was born in the year of the dog, while the bride was born in the year of the hare, it would never do for them to get married for they would probably quarrel all their lives.

When it comes to death, every Chinese wants to die in his own home, and pa-

tients about to die are often spirited away from mission hospitals without the consent of the doctors. To die elsewhere than at home might confuse or alienate the spirit in the next world. And when it is seen that a person is dying no attempt is made to conceal that fact from him; on the contrary, he is deliberately removed from his bed and placed on a mat on the floor. For should he die on his bed his soul would be obliged forever to carry his bed around on its back. But I suspect there is a more practical reason back of this. The survivors probably wish to use the bed again, and since it consists of merely two sections of six-foot boards fastened together like a door and separated from the dying man by only the thickness of a straw mat, they probably do not wish the corpse to defile the bed and make it repulsive for future use.

And now, dear reader, do not put the paper aside with an

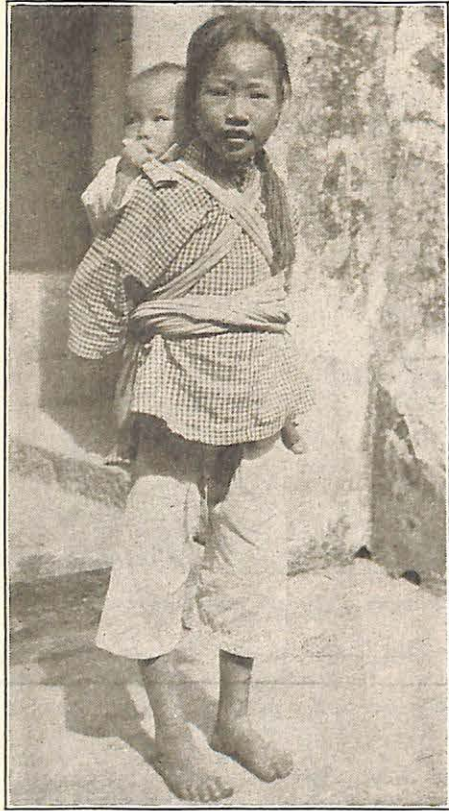
Air of Self-satisfied Superiority

Remember that even in our own enlightened country many superstitious ideas still survive. Without pointing to our Catholic friends who might fairly compete with the Chinese in this respect, let me mention only a few superstitions which enjoy quite general currency, such as: The number thirteen; unlucky Friday; knocking on wood; a black cat crossing one's road; the influence of the moon's phases on crops; spilling the salt; carrying a rabbit's foot as an amulet; tying old shoes to the bridal carriage. After all, whether West or East, "If the Son shall make you free, ye shall be free indeed," and "Perfect love casteth out fear."

What Makes a Man?

Not what you have, but what you use,
And also how you use it;
Not what you see, but what you choose,
And whether you abuse it;
Not what you gain, but what you lose,
And why and how you lose it.

—Boys' Weekly.



Chinese girl with little brother tied to her back

Reception at Spruce St. Church, Buffalo, N. Y.

Despite one of the severest snow storms of the winter,—one which almost partook the characteristics of a blizzard—a large number of the members of the Spruce St. church, Buffalo, N. Y., gathered Wednesday evening, Jan. 4, to welcome to their new pastor, Rev. C. E. Cramer, and family into their midst. Many from the two sister churches, Bethel and High St., were also present.

Rev. Judson Beuermann presided in a masterly and tactful manner over the exercises of the evening. He referred to the fact that the church had not only elected a pastor but had been praying for a pastor and they believed the Lord had granted them the right shepherd and leader. Representatives from the deacons, the trustees, the Sunday school, the Ladies aid and Dorcas societies, the Fraternity Men's Bible class and the choir came forward one after another and in sincere, cordial words welcomed the pastor and his family and pledged him support and co-operation. Rev. W. A. Mueller, pastor of the High St. church, spoke for the German Baptist churches of Buffalo and extended a hearty welcome. Dr. Dutton, secretary of the Buffalo Baptist Union, greeted Bro. Cramer for the wider fellowship of Baptists and voiced the hope that the splendid denominational interest which Bro. Cramer had expressed in his former field in New Kensington, Pa., would be repeated in Buffalo.

Dr. T. H. Morris, pastor of the large Plymouth M. E. church in Buffalo, was had also recently begun work in Buffalo,

evinced his joy that Bro. Cramer, with whom he had labored together in community religious projects in New Kensington, was now also in Buffalo and that there would be renewed opportunity for fellowship.

Rev. A. P. Mihm, Secretary of the Young People's and Sunday School Workers' Union, of Forest Park, Ill., was then introduced as "the main speaker." He spoke feelingly of his acquaintance with Bro. Cramer since the days when he first met him in Pittsburgh and referred to his splendid constructive work in the Union church, Arnold. He touched upon some of the things which make for a happy relationship between pastor and people and hoped the old Spruce St. church would rally, revive and renew its youth under the new pastorate now beginning.

After all these addresses, Bro. Cramer then had an opportunity to respond. He said he had been deeply touched by the kind words of his friends, felt unworthy of them but was grateful for the assurances of co-operation and as a Christian optimist, hopeful of the future. His strength and trust was in God. With him victory is assured.

The addresses were interspersed with songs by the choir, the male chorus and congregation. After the benediction by Bro. Cramer, the congregation adjourned to the lower rooms for a pleasant social half hour with coffee and cake.

The main auditorium and the Sunday school room have been newly painted and decorated preparatory to the coming of Bro. Cramer, a beautiful new illumination has been installed throughout and the church floors newly carpeted. A new spirit of hope prevails in the church and the feeling is current that they are on threshold of new blessings.

On Thursday evening, Secretary A. P. Mihm gave an address at a special meeting of the young people on "The Benefits Derived from an Active B. Y. P. U." Bro. Cramer is anxious that the Young People's Society will be resurrected and reorganized to new life and activity and that the young people will be numbered among his most faithful helpers. May the Lord fulfill his desires and prayers in this respect!

Farewell at Dillons, Kans.

Our pastor, Rev. G. W. Pust, and family were somewhat surprised at the regular morning service of December 18. An unusually large audience had gathered, and when Bro. Pust asked the members to remain after the benediction for a short business session, it was announced by one of the deacons that we, first of all, have a general dinner as a farewell for our minister, after which we could easily dispose of the business matter.

The dinner was served cafeteria-style from the Sunday school room. During the first part of the farewell we not only enjoyed the things bountifully provided for us, but also the opportunity of hearty social fellowship.

The program proper was entrusted to the efficient direction of our former dea-

con and previous Sunday school superintendent, Mr. J. P. Wuthnow. Arthur R. Sandow was called upon to speak in behalf of the church. He stressed the three following points: Bro. Pust's gospel was the true gospel of Jesus Christ, his friendship, and his influence in the church.

O. C. Ihde and J. P. Wuthnow also spoke in behalf of the church and they emphasized the fact that our church and the pastor had the glorious opportunity of laboring together seven years without strife or disharmony. It was pointed out that the honor for this peaceful attitude of church and pastor was due to our pastor; for it takes two to quarrel.

Edward Beemer, the president of our Young People's Society, expressed the gratitude in behalf of that organization for Bro. Pust's aid and direction. Bro. Beemer said he believed we should do all in our power to continue the work among our young people as has been urged by our pastor, and, when he asked all to rise who had this attitude, all rose to signify their support.

The choir also realized that it had been enjoying a capable director in our pastor. Ernest Kohman spoke words of appreciation and voiced regret that now they must find a new leader.

Rev. Pust always had a large Sunday school class, and the fact that everybody who attended his class enjoyed the teaching was expressed by H. F. Kohrs as a member of the class.

The Ladies Missionary Society also had part in the farewell. They had already taken the opportunity for this at their meeting on Thursday, Dec. 1. Each member had presented Mrs. Pust with a special gift as a token of remembrance for her help in that organization and as an expression of their appreciation for the work of Mrs. Pust among the people of our church.

Toward the close of the farewell Rev. Pust was given an opportunity to speak. He said that he had great pleasure in working among us, but that there were many things still undone which he had planned to do. He assured the church that his interest in the church did not cease with his departure from here, but that he would remember the church in prayer. He hoped that the church with its new pastor would accomplish great things in the days of our immediate future.

The meeting came to a close by singing: "God be with you till we meet again."

Symptoms of Greatness

"What is the dear little boy going to be when he grows up?"
"I don't know," replied the weary mother. "Judging from the wall-paper and everything else he touches, I think maybe he'll be a fingerprint expert."

* * *

"The man who named me a cowcatcher made a bull," reflected that part of the locomotive, just after having tossed aside the eighth flivver of the day. "He should have called me a can-opener."

Cherry Square

(Continued from Page 10)

She looked after his erect, massive figure as he turned away, hat still in hand, and thought gleefully how good it was going to be to escape for a time from all these familiar contacts, full of kindness though they were. Not to have to be thoughtful of consequences over every smallest word or deed, not to have to consider each step she took, to give her time when she had none to spare, her smiles when she felt like frowning, her advice when she knew she needed it more than those who came to confide in her. She would be off for the country as fast as she could finish the packing and go! She had not meant to leave till tomorrow—she would speed things up and get away tonight. Plenty of time—the ship had sailed at ten in the morning. With Schuyler gone the dignified dark walls of the Manse would be gloomy enough; she would forsake them before the sun set.

It took all her executive ability to accomplish this plan—and she was famous for that in the parish, and could rush a group of women through a business meeting with as little loss of time as is possible when there are several divergent opinions and the will to speak them. She telephoned Norah O'Grady first of all, and though she got back a somewhat flurried: "I'll be doin' the best I can, Mrs. Chase, an' I'll be ready, someways," she turned away with a sense of being already almost at her goal.

"Just have the beds made, and some sandwiches and milk," she had directed, and had smiled to realize that she was already comfortably letting down in her requirements. The Manse had to be ready for visitors at any moment of the day, almost of the night; at Cherry House she meant to be as vagabond as a fastidious preference for order would permit.

And she was taking nobody with her except the children and the servants.... Blessed, glorious vacation!

(To be continued)

Gladstone's Idea of a Good Citizen

Mr. Gladstone walked six miles on a hot summer day, when over seventy-five years of age, to find a church. He happened to be staying in the Riviera on his vacation. When somebody asked him why he thus exhausted himself, he replied: "I have not exhausted myself and I trust I am too good a citizen not to be a good churchman."

* * *

We are now told that we need bigger bombs to sink the bigger post-war battleships. And yet we superior humans have dared to laugh at the puppy chasing its tail.—Portland Oregonian.

* * *

Humility is nothing but recognition of truth—the truth about ourselves. Pride, on the contrary, is belief in a falsehood about ourselves, a belief which produces haughty action

† Otto Herman Albert

Otto Herman Albert was born Nov. 1, 1902, at Chicago. When 5 years old he was soundly converted, but on account of his tender age his baptism was postponed for two years when Rev. J. Meier fulfilled his earnest desire and so became a member of the First Church. At the age of about 12 years he sustained the loss of both parents. He and his sister Agnes found a friendly home with Bro. F. Schunke and his family. After graduation from the High school he took a course as manual training teacher and was appointed as such in one of our public schools.

Otto was a lover of music. He studied piano with Prof. G. Berndt und organ with Stanley Seder and became very proficient. When the position of our organist became vacant, it was a natural thing for the church to elect him as successor. He loved his organ and the organ had found another master. Through his manliness, modesty and sincere godliness he not only won the respect of the church but also the love and co-operation of the young people with whom he worked together at the rehearsals, in the church services and sacred concerts.

It was a hard blow for him as well as for us when he had to close his activities in an effort to regain his impaired health by a change of climate. His sister accompanied him, but after a year and three months he returned disappointed and after another four months the treacherous disease had done its work. He was a quiet, resigned sufferer, never a murmur was heard from his lips. Earnestly he longed to be with his beloved Savior. "My Jesus I love thee, I know thou art mine," was his favorite hymn. Very early in the morning of Dec. 30, 1927, the heavenly messengers carried him to the better land. His only sister Agnes, a number of relatives, Lydia, Sarah and Paul Schunke, who nursed him during his sickness with loving and sacrificing devotion, mourn over his demise. The church and choir miss him keenly. At the funeral service the church was filled. The choir sang his favorite hymns, Prof. Berndt sang: "Leb' wohl," and Mr. Stanley Seder presided at the organ. We all submit to the will of the Lord and say: "Fare well, Otto, auf Wiedersehen" yonder!

First Church Chicago.

HENRY C. BAUM.

Wanted, Facts

James Stillman, the famous banker, was just; he could be kind; but he was never at all personal. He expected every one to work as thoroughly as he did, *without mistakes*, and he exacted obedience. Thus, when a clerk was asked how the account stood of a certain firm, and replied, "I think—such a sum," he was jumped on.

"Get me the exact knowledge!" said the president dryly; "I can do my own thinking!"—World's Work.



"Little Disciples" Class of Elgin, Iowa, Sunday School
Miss Mabel Rennison, teacher

"Little Disciples" of Elgin, Iowa

October is the New Year month for the Elgin, Iowa, Sunday school when the grade or class promotions occur. Above we have a picture of eight pupils (there should be ten) who were promoted from the Beginner's department. Under the leadership of Miss Mabel Rennison, they have adopted the class name: "Little Disciples."

Back of the class on the picture is the superintendent of the Beginner's department, Mrs. Marie Muehlethaler, who is doing wonderful work with the little ones.

The superintendent and others have a vision that classrooms are needed in order to do better work among the pupils. We hope and pray that the vision will become true in the near future.

H. K.

The Malachi Group, Portland

The "Malachi" group, Otto Boehi, captain, sponsored the showing of stereoscopic views of India at the First Church, Portland, Sunday night, Dec. 11. A number of young people told the stories as each picture was shown. The pictures were of Missionary Bawden's work among the thieving tribe of India. Mr. Bawden is doing a wonderful work there, especially among the children. The older people seem to be beyond help but by taking the children from their parents and teaching them to love Christ and giving them plenty of work to do, such as gardening and carpenter work, they will come to realize that stealing is wrong. If this good work keeps up from generation to generation, the thieving tribe of India will be a thing of the past. In order to bring this about our prayers are needed together with financial aid.

L. T.

Earn the Right

A chaplain returning from the World War brought home this remark from a burly doughboy: "A man has to earn the right to talk religion to a fellow." Unless we have realized that this is true, such a remark hits us squarely between the eyes. Our orders from the great Captain are to "go" and to "give" but it seems that in this world we can not hand out even the blessings of the gospel like alms to a pauper but must first pay for the privilege. We must pay in holiness and decency and genuine love and interest and service in the Master's name.

A Reform Upon a Reform

WALTER J. BLUHM

One of the most lamentable and ridiculous things that has come to my attention in the church is the innovation of vestments in non-conformist churches by ecclesiastical musicians. Most churches that can afford this novelty boast of their vested choirs, and think that they are making a "big hit." I believe that a large proportion of the laity think likewise. But these, for the most part, as well as those responsible for the introduction of vestments are little aware of what they are doing.

Non-conformist churches have always distinguished themselves as being iconoclasts and reformers. The founders of these churches had a mania for condemning and abolishing all that was beautiful, or ornamental in the church. Their zeal, no doubt, was inspired by the paganistic practices in various religions. But to destroy everything beautiful, worthwhile and inspiring in a religious service is quite uncalled for. Breaking rare stained glass windows, tearing down famous organs, and ruining all forms of art are but a few of a long list of things done by the early leaders of the non-conformist churches.

Now, lo and behold! The worm has turned, and the non-conformist churches of today are gradually accepting those forms and customs which were confiscated by the very founders of their faith! They, at present, have come to the zenith of their reform by wearing vestments. It is very remarkable, indeed, that some of the forefathers of their faith do not stir from their graves to correct their erring followers.

The idea of introducing some sort of vestment in non-conformist churches has probably originated through some "inspired" individual, who upon seeing the dignity and uniformity of dress in the Roman and decentralized Catholic churches, thought that it would be rather nice to have something of the same order in the church of his own denomination. Of course, it was impossible to have anything Romish in appearance, and so something was designed that resembled an artist's smock in mourning; and a white piece of cloth, intended for a collar, shaped like a horseshoe—probably for good luck.

In the Roman Catholic Church a very

fancy surplice, or cotta with lace work is worn over the long black gown. The Anglican Church used a plain surplice to distinguish it from the Roman Church.

The one particular feature in most non-conformist churches where vestments are used is that the musicians wear them, but the clergy do not. Now I want the reader to understand that I have nothing against anyone who wishes to use vestments of any kind. But I object to those who, in their attempt to be dignified, copy Romish ways and are not honest enough to admit it. This does not mean that non-conformist churches must wear vestments exactly like those the Roman Church uses, but, if they are to be worn, certainly a way can be found to distinguish them, similar to the manner of the Anglican Church. The sort of thing that is commonly worn in a number of Protestant churches is not only a disgrace, but a matter of ridicule to even those who may be slightly acquainted with the customs of the Catholic Church.

And to say the least, it is very stupid to vest a choir and then permit the clergy to wear anything that may suit their tastes. I have simply this to say: If vestments are to be worn, let them truly be of an honest and sane nature; and by the clergy as well as the choir—or not at all. To attempt to reach a happy medium in this instance would be asinine, for it is altogether impossible.

"Mix Thoroughly"

A young bride asked her husband to copy a radio recipe she wanted. He did his best, but got two stations at once, one of which was broadcasting physical exercises and the other the recipe. This is what he took down:

"Hands on hips, place one cup of flour on the shoulders, raise kees and depress toes, and mix thoroughly in half a cup of milk. Repeat six times. Inhale quickly one-half teaspoonful of baking powder, lower the legs, and mash two hardboiled eggs in a sieve. Exhale, breathe naturally, and sift in a bowl.

"Attention! Lie flat on the floor and roll the white of an egg until it comes to a boil. In ten minutes remove from the fire and rub smartly with a rough towel. Breathe naturally, dress in warm flannels, and serve with fish soup."

* * *

If you are careless of your influence you are careless of your character.

Little Things

The new year will not bring wealth to many of us, our names for the most part will remain unknown to any but our immediate circle of friends, even opportunity may appear to pass by, yet if this year we can be brought to realize that it isn't the size of the thing we do, but the way in which we do it, that is the ultimate test of our usefulness, it will be the most worthwhile year of our lives.

For life isn't composed of big things—of sweeping decisions and masterful strokes—it is a succession of little things, petty duties, trivial chores, monotonous in their almost endless sequence, but determining in the end the success or failure of our lives.

Daniel Webster, when asked at the close of his annihilating reply to Calhoun in that famous series of debates, how long it took him to prepare his speech, replied, "Twenty years." And similarly your conduct and mine at a crucial point in our career is being determined now—the result of our attitude toward little things that we encounter from day to day.

If we can start 1928 with a determination to handle efficiently and wisely and rightly the little things as we go along, we may be sure we can take care of the bigger things whenever and wherever we meet them.

The old Biblical parable is as applicable today as it was two thousand years ago—"Thou hast been faithful over a few things, I will make thee ruler over many things."—Woman's World.

Elusive Food

A little girl at dinner-table was given a dish of noodles. The mother noticed that she was eating nothing but the soup, leaving the noodles. Asked why she did not eat the noodles too, "Can't catch 'em," she said.

* * *

Twenty years ago skirts were long, sleeves were long and hair was long. Marriages too were long.—Rose C. Feld.

The Talk That Tells

We are often told that consistency is a jewel which sometimes is lacking in Christian lives. As a matter of fact, there are people who would rather sing for Christ than to serve him. There are some who would even work hard for him without walking in perfect communion with him. It is hard to harmonize profession and practice, but they who make the good profession and are true to it are benefactors to their kind.

There is a story in the "Christian Endeavor World" of the testimony given by a girl in a Salvation Army meeting.

"That's all right for talk," said a man who arose at the back of the hall; "but how do you live at home?"

"That's my mother sitting in front of you," replied the girl; "ask her!"

Without a moment's hesitation the mother arose and said: "She lives at home just the way she talks here."

And that is the only talk that tells.

"STEVENS MARRIAGE QUESTIONNAIRE"

"The little book with a mighty purpose"

Of this little book so highly praised, no parent, teacher, young-person should be without a copy.

Something good in it for everybody!

It corrects shortcomings and difficulties!

Finds and lauds high-IDEALS!

To see ourselves as we are,

To know others better,

Is its solving UNIQUE VIRTUE!

Send 50c. (postage stamps) Special price

to
George L. Stevens, 215 So. 5th Street, - Philadelphia, Pa.